



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

*tvas*, or goodness, the *rajas*, or badness, and the *tamas*, or indifference; the unfoldment of the world from primitive matter; the conception that first the psychical organs and then the outer objects originate; the trinity of the psychical organs, the twenty-five principles, the doctrine of the sublimate elements, and the inner body of the dispositions or *samskaras*; the conception of psychical processes as primarily purely mechanical, and only raised into consciousness by the spiritual power of the soul; the denial of the existence of God, and finally the proposition that deliverance is possible only by distinguishing spirit and matter. None of these ideas, Professor Garbe states, can be found in the *Brâhmaṇas* and in the *Âraṇyakas*. These, in brief, are his arguments to substantiate his claim of an un-Vedic origin of the *Sâṃkhya* philosophy. His arguments, however, do not appear to us sufficient, for how often do new ideas originate by contrast, by combination, or through the suggestion of the untenability of the prevalent ideas. Thus, Kant's philosophy has, as we most positively know, its roots in Wolf and Hume. Nevertheless, if we enumerate Kant's fundamental doctrines we shall find none of them in the works of those philosophers from the study of which he received the strongest impulse to their formation. Thus, in the face of the facts enumerated by Professor Garbe, we still regard a Vedic origin of the *Sâṃkhya* philosophy as possible, and if it were not so the mystery of its origin would be greater than before. For, not knowing at that time any higher civilisation than that of the Brahmins, how shall we account for the origin of this original and most independent philosophy of ancient India among those foreign invaders? Whatever be the truth regarding the home and origin of the *Sâṃkhya* philosophy, it remains the most thoughtful dualistic system of India, and, apart from shortcomings due to the lack of natural science, perhaps of the whole world. The present volume is unquestionably a very scholarly and reliable exposition, and, as such, an indispensable handbook for students of Indian lore, and especially for those who are interested in the origin and development of Buddhism. *κρς.*

RELIGION INNERHALB DER GRENZEN DER HUMANITÄT. Ein Kapitel zur Grundlegung der Sozialpädagogik. By *Paul Natorp*. Freiburg and Leipsic: F. E. B. Mohr. 1894. Pp. 119.

The title of this booklet is apparently modelled after that of Kant's *Religion innerhalb der Grenzen der reinen Vernunft*. Prof. Natorp, accordingly, has the same enemies to contend with as did the sage of Königsberg; on the one side those to whom religion is higher than all understanding, and on the other hand those to whom humanity is too high an ideal to be identified with religion—an extramundane Utopia. The author states in the Preface that it is his proposition to conciliate both antagonists, trusting that religion should be applied to practical life, especially to the social problem. A radical question demands a radical answer; in a word, it demands a scientific method. The Open Court Publishing Company was founded for the purpose of establishing the Religion of Science, and so of reconciling religion with science by applying the religious enthusiasm to the practical problems of life and

solving its theoretical problems by the method of scientific inquiry. Therefore, we need not say that the enterprise of Professor Natorp finds our full sympathy, and we hope that his work will prove good seed bringing forth in time much fruit.

Like Kant, Professor Natorp contends that the laying of the religious conflict cannot be decided by an appeal to traditional authority or to sentiments and pious instincts. The *is* and the *ought* are in conflict, but our sentiment imperatively demands a solution of the conflict. It would be sad if there were an impervious abyss between willing and doing, between duty and action. We must have the faith for achieving that which is required. By faith Professor Natorp understands not the vague idea of belief, but staunch confidence, the firm trust that this demand is for every man, to a certain degree at least, realisable. Accordingly, he proposes to raise all mankind to the height of humanity, to educate the people, that is, the mass of the laboring classes, to the highest attainable stage of a scientific, moral and æsthetic civilisation, in the consciousness of their social relations, or, as our author expresses it *in Gemeinschaft, durch Gemeinschaft, als Gemeinschaft*. His religion will not be dogmatical, but an aspiration to attain the ideal of humanity. The ideal of humanity to be recognised by a more and more complete investigation of the truth. He says on page 105 :

"Often it has been said that a non-dogmatic religious investigation is impossible, but I do not know on what grounds. The child takes the religious tales simply as history, not in a scientific but in a naïve sense. He is first kept busy in acquiring its contents and has no time to reflect whether the events really took place and are to be understood literally. Supposing that everything is clear and natural—the child-imaginings of mankind are always comprehensible and vivid to a child's imagination—supposing again, that the moral is not crude and offensively intrusive, but steals into the soul on the quiet and sure path of imagination and sentiment without provoking reflexions : the question will not rise at once, Is the story true indeed, or is it only a beautiful fairy tale? Should, however, the question arise,—and certainly the stage will come where a child will either propose it himself or in case it be proposed understand its deep importance—then let the teacher say clearly and definitely : it has been handed down thus by tradition and received *bona fide*. Many thousands have been convinced and find happiness in this conviction; perhaps the teacher himself, but he ought to add there are many faithful people who are not thus convinced. No doctrine concerning these things has any right to demand of you the conviction that it is literally true. You will have to decide independently for yourself as soon as you have learned many more things whether or not you will accept it. Then, however, as the main thing the teacher should reveal the great moral truth which is contained in the story, and should make it as impressive as possible. There are a great number of educators, and they not the worst, who would be happy to be allowed to teach religion in this way."

Professor Natorp proposes this method not for the higher schools or universi-

ties, but for the schools of the people, of the children of laborers. He demands, first, history of religion, expounded in a strictly objective way, as all history ought to be treated, and then an explanation of the foundations of religion which are given in the nature of man, in the laws of his consciousness of his moral and social being. It will produce an unprejudiced appreciation of religion as one of the most potent factors in the education of mankind. This method would resume, as says Professor Natorp (page 107), the good traditions of the German *Aufklärung*, which should never have been abandoned. Prof. Natorp's work unites with high ideals of reform, the conservatism of the serious philosophical inquirer. KOS.

THE APOLOGY AND ACTS OF APOLLONIUS AND OTHER MONUMENTS OF EARLY CHRISTIANITY. Edited with a General Preface, Introductions, Notes, etc., by *F. C. Conybeare*, M.A., Late Fellow of University College, Oxford. London : Swan Sonnenschein & Co. New York : Macmillan & Co. 1894. Pp. 360. Price \$3.50.

The Acts which form the contents of this work are translations of ancient Armenian texts selected from a repertory of martyrdoms published at the Armenian monastery of San Lazaro, in Venice, in the year 1874. It is their object to give the reader, "in a succession of vivid pictures or glimpses, an insight into the practical working of Christianity during the first three centuries of its history." It is known that the documents of early Christianity were continually being altered and recast to suit every fresh development or change in the views of the orthodox and heretical believers. Such changes were made regularly in the Latin, Greek, and Syriac versions, but not so much so in the Armenian versions, which accordingly often give us access to a more primitive form of Christian writing than has survived in Greek, Syriac, or Latin.

Highly interesting is the knowledge these Acts afford us of the character of early Christianity. All relate to martyrdoms. We must not suppose that the highest temper of the new religion was displayed there, but must expect simply a life-picture of the times, sketches of the battle for freedom of individual conscience and private judgment as opposed to the tyranny of a despotic government and the superstitions of the people. We see here clearly, also, the attitude of the government to the new sect. "From the time of Domitian, if not at a still earlier date," says Mr. Conybeare, "the very name of Christian exposed a person to the penalty of death." We also get a glimpse of the pagan elements which still survive in the conceptions of the converts. Nothing could be more untrue than to suppose that conversion to the religion of Christ signified and brought with it a disbelief in the gods of paganism. "A convert continued to believe in the gods as firmly as before ; the only difference was that he now came to regard them not as benevolent beings but as malevolent ones. They were the fallen angels, ministers of Satan, lying in wait to destroy men, and often for that end taking up their abode in and disguising their natural foulness